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clusion is so strongly suggested, as we have pointed out, our authors display some hesitation in endorsing it without qualification. Perhaps they take refuge in the conviction that there is no danger of too little limitation being attained, and hence feel free to press for the removal of every limitation whose removal has any chance of securing general assent. In insisting that much of the worst of the evil usually assigned to competition arises from the lack of competition and is removable, not by hindering, but by fostering, competition itself, they are presenting a very important truth to their readers. But is it not pushing matters somewhat to the extreme to propose that our colonies should be enabled to enjoy the benefits of liberty by the forcible imposition on them by the mother country of a free-trade *régime*?

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SOCIALISM AND MODERN THOUGHT. By M. Kaufmann, M.A.
London: Methuen & Co., 1895. Pp. 184.

Mr. Kaufmann has written a number of books and articles on Social Subjects, and in this book (which is one of the series, "Social Questions of To-day") he condenses an immense amount of information, exposition, and criticism. Every vigorous movement for social reform has a double relation to the general spirit, or trend of thought, of the time in which it appears. On the one hand, the reforming movement is a strong protest against current ways of thought and life. Its denunciations are sweeping and violent, and it demands nothing less than a total renovation, a "right about turn." On the other hand, the special form, both of the condemnation and the proposed reconstruction of society, depends in each age upon the special character of the current religious, moral, and speculative thought. A quiet and orderly social progress in our own day will be greatly aided by a study of these two aspects of contemporary Socialism, so that we may come to understand more fully both the real grounds of its attractiveness and value, and the meaning and source of what in it is inconsistent and visionary. It is a work of this kind that Mr. Kaufmann undertakes. After describing the somewhat indefinite (though mainly materialistic) "Philosophy of Socialism" itself, Mr. Kaufmann examines the inconsistency with which it takes a part and leaves a part of Darwinism. Then he explains and criticises the moral conceptions of Socialism in their relation to certain aspects of modern thought; and he has some-

thing to say in moral condemnation of some methods of Socialist propaganda. In a chapter on "Pessimism and Socialistic Optimism" there are brought into clearness the author's position and the main theme of his book. "As critics," he says, "Socialists are pessimistic; whilst in the construction of their own scheme of reconstruction they are optimistic overmuch, from which it is not unfair to conclude that there must be some fault in their analysis of the present social system and some error in their forecast of the society of the future." As an escape from these errors he seeks the "middle course" of a "scientific meliorism," "social reform instead of social revolution," effecting "a gradual, though radical, change of the existing social system." The remainder of the book is occupied with interesting and well-informed discussion of the relations of Socialism to culture and art and to the Christian religion, Roman Catholic and Protestant. Mr. Kaufmann's own position is that of a liberal Protestant. His work gives evidence of very wide reading in Socialist literature of all forms; his pages are packed with quotations from books, articles, speeches, and reports. Thus there is a brokenness which is irritating to any one who likes a smooth stream of thought or a regular dialectic discussion. But the book is suggestive and in many ways worth reading.

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ESSAYS AND NOTICES PHILOSOPHICAL AND PSYCHOLOGICAL. By Thomas Whittaker, B.A. (Oxon.) London: T. Fisher Unwin, 1895. Pp. xii., 370.

Readers of *Mind*—the English philosophical Review—have for many years been familiar with the name of Mr. Thomas Whittaker, and have been indebted to him for his careful and lucid critical notices of French, German, and English philosophical works. Nearly half of the present volume consists of reprints of these notices, which were well worth collecting in a permanent form. They are models of conscientious "reports" on the works criticised, as well as full of suggestive comment and criticism. The rest of the volume is made up of original articles which have appeared in *Mind* and other periodicals, besides an "Essay in the Philosophy of History," which was published separately in 1893. One of the four chapters into which the essay is divided consists mainly of an account of Renouvier's "Uchronie" (a book whose